

Jose (Geo) the Younger (r)

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**Honest, Plain, Down-right-Dealing**

WITH THE

**PEOPLE**

CALLED

**Episcopal-Men, & Presbyterians.**

In this Seasonable **ADVICE** given unto them, and  
their **TEACHERS.**

**FRIENDS,**

**Y**OU both pretend in Words to be Friends to the  
**KING**, now let your actions shew forth the same,  
lest ye ( in this Cause concerning the *King*) be found  
like unto those who in words professed to know or  
love another *King*, but in Works denied him: There-  
fore, labour not to perswade the *King* to set up either of  
your Forms of Worship in this manner, (mark ) as to compel  
by outward Force all others to conform thereunto, or else  
to persecute them; for if you do thus, and if the *King* should  
hearken unto either of you, and fulfill either of your wills  
in this particular, (mark) you to whom he so consents  
unto, would shortly be made manifest to be the greatest *En-*  
*mies* to the *King* in the Nations: And not onely the *Kings En-*  
*emies*, but *Enemies* to your selves also, even to the endan-  
gering of the destruction both of the *King* and *Your*  
*selves*; for if the *King* shall set up either of your Forms,  
and compel all others thereunto, or else persecute them;  
(mark) you two are so inveterate one against another, and  
have acted already so cruelly one against another, that thus  
it will be with you, (mark) you that the *King* so sets up, will  
seek to avenge your selves, and to Lord it over the other,  
and neither of you are able to suffer in patience, (and to for-  
give your *Enemies*) as the *Ministers of Christ* were to do, that

Tit. xiv 6.

Mat. 5.

44. 46.

Mat. 6. 27.

A

so

6.3

so whichsoever of you were put under the other, you will be watching to plot both against the *King* & them that are set over you; & if you that are put under, can but get an advantage against the other, which soever of you it be, (mark) even the Mercies of you would be cruelty towards those that kept you under. And if either of your Forms should be set up, as before-mentioned, you who be set up in that manner will be in great danger of being destroyed, and that for these reasons.

First, Because it is not owned by the Lord, that any should set up a Worship, and compel others to it by outward force or persecution; and this is the way in which either of you would proceed, if ye had power; and thereby you would engageth the Lord against you and your worship; for the worship which he owns, is in the Spirit and in the Truth, and nothing but the power of his Spirit can compel thereunto; and they that rebel against this Power in matter of Worship, are for it to be punished thereby.

Iob. 4. 23.  
24

Secondly, Because the Lord hath decreed to remove oppression and persecution, and to judge and blast that spirit which hath exercised cruelty against the Saints, and to set up Righteousness, and to give his people their just Liberty to worship him according to the leadings and requirings of his Eternal Spirit in them; (mark) and if either of your Forms should be set up (as before mentioned) it would strongly oppose this Decree of God which cannot be broken, and therefore it would engage the Lord to destroy you.

Thirdly, If one of you be set up, and ye be impowered by the *King* to compel by outward force all others to your Worship, or else to persecute them; (mark) this will exasperate the spirits of most of the other *Sects* against the *King*, and you that shall be so set up; and it will engage all them of the *Sects* that are in the fighting nature, & can use a carnal Weapon for their own defence, to joyn together as one man against the *King*, and either of you that he should so set up. Therefore if you would be true friends either to the *King*, or your selves and your Nation, labour not with the *King* to establish either of your Forms (or any other) as before-mentioned; but if ye own *CHARLES STUART* to be *King*, be content that He may Rule over all

as one, keeping the outward Peace among you all, by providing just Lawes to punish any that would hurt any mans Person or Estate upon any unjust account whatsoever, or any that shall run into open profanenesse, and be content that others may have as much liberty to Worship their God in that way they are perswaded to be right, as ye desire to have in that ye think is right; and lay by all these *Carnal Weapons*, as *Prisons*, *Fires*, *Gallows*, *Stocks*; *Whips*, and all *outward violence*, and use none of them (mark) about compelling to a Worship: But you that are Teachers, come forth with your spiritual Weapons (if you have them) and smite at the spiritual Wickedness that is exalted in the creatures, if ye be able, wrestle with that, and not with the creatures; & if without using outward force & compulsion, ye can plant a Vinyard (as the *Apostles* did) then eat of the fruit thereof; & if ye can thus gather a flock & keep them, then eat of the milk thereof; & if ye can sow spirituals, then reap of their carnals that receives you and your Testimony; and if you be sent forth by Christ, then you will not lack any thing; but if you dare not come to this tryal, then it will plainly appear that you are such as serve not the Lord Jesus Christ, but your own bellies; and that you are not sent of God, but run, and he hath not sent you; and speak, but he hath not spoken unto you, and therefore you cannot profit the people; (mark) And if the outward peace be kept by the *Kings Law*, that so none may do violence to any man's person or Estate, then you need not fear if you be in the Spirit of Truth, but that ye shall overcome them that are in the Spirit of Error, and make them manifest when they do oppose you; but if you dare not come to this trial, then it will plainly appear that you are in the Spirit of Error, and such as cannot stand except they be upheld by the Powers of the earth.

Again, and if God should suffer this, that either of you could prevail thus far with the King, as that he should set up either of your Forms, and give you a Law to compel or persecute outwardly, (mark) thereby you might make many hypocrites, who might pretend to joyne unto you, (to save their Bodies or Estates) until they could find an opportunity

Mat. 7: 12.

2 Cor. 10: 4

Eph. 6: 12.

Lu. 12: 35.

Jer. 23: 32.

1 Job. 4: 4.

Acts 6: 9,

10;



tunity to destroy you; but by all your outward force, you can never convert any unto God; for it is Christ, the Immortal, ingrafted Word, which is only able to convert unto God; and it is the work of the true Ministers to *turn People from*  
*Act. 26. 18.* *darkness to light, and from Satan's power unto the power of God; and*  
*Act. 20. 25.* *to direct them to the Word which is nigh, in the mouth, and in the*  
*Iam. 1. 21.* *heart, and to commend and keep them to that; and to ex-*  
*2 Cor. 10. 4.* *hort them in meekness to receive the ingrafted Word, which is able*  
*to save their souls; and they must not use any carnal Weapons*  
*to do their work withall, but Spiritual: Therefore if you*  
*would be counted Christs Ministers, lay by your Carnal wea-*  
*pons, and use them no longer about Religion, neither press*  
*the King to set up or uphold either of your Forms of worship*  
*by outward force (as beformentioned) lest thereby you be-*  
*come Instruments to destroy the King, your selves, or the*  
*Nation.*

*Eph. 5. 23.* So though King CHARLES be accounted and suffered  
*2 Cor. 4. 13.* to be Head in things between man and man, yet let CHRIST  
*Col. 1. 18.* JESUS the everlasting King be accounted and suffered to  
 be Head of his Church, that so He may have that which is  
 due unto him; and this were the way for the true Church  
 and the King, and these Nations to prosper; and the way for  
 the false Church, the false Prophets, and all plotting, usurp-  
 ing self-interested men to be confounded.

*And this is the desire of me who am a sufferer for Righteousness sake,*  
*contrary to any Law of God, or known Law of the Nation.*

Geo. Fox the younger:

*From my Chamber (the place of my confinement) in Lambeth-  
 House, (the 14th. of the 4th. Month, 1660.) where I have  
 perfect peace with God through Jesus Christ, in whom I have  
 true Liberty as a Son, according to the appointment of the Father.  
 I cannot flatter any, but must speak the naked truth unto all; and  
 I seek the peace of my Nation, and the good of all men; and I  
 cannot fight with any Creature, but I can fight with the spiritu-  
 al wickedness, though it be in the High Places.* G.F.

LONDON, Printed for Robert Wilson, and are to be sold at  
 his Shop at the Black-Spread-Eagle and Wind-Mill in  
 Martins L. Grand, 1660.